A

SERMON

Preached in the

HIGH-CHURCH

OF

EDINBURGH,

Upon Sunday, April 27. 1690.

Before many of the Nobility, Barons, and Burrows, Members of the High Court of Parliament, and the Magistrats of the said City.

As it was taken from the Author's Mouth when Preached.

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Printed by the Heir of *Andrew Anderson*, by Order,
Anno DOM. 1690.

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BRITISH MUSEUM

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PSALM 137. ver. 5, 6.

5 If I forget thee, O Jeruſalem, Let my right hand forget her cunning.

6 If I do not remember thee, Let my tongue cleave to the roof of my mouth.

The words of the Text follows.

If I prefer not Jeruſalem above my chief joy.

THis Pſalm ſeems to have been penned by ſome of the Prieſts, or the Levitical Singers, in the time of the *Babyloniſh* Captivity, it being their Office to ſing Pſalms, and Songs of praiſe unto God with the voice, and to play on Inſtruments of muſick, to his praiſe, *as ye will ſee it, 1 Chron.* 25, and ſomething like this of Singing, and uſing of Harps you have here in the 2, and 3. *verſes* of this Pſalm.

In the firſt ſix *Verſes*, you have an account, of the condition and ſtate, they, and the people of God were in, at this time, and how they were affected therewith; Where were they? in *Babylon*, and Captivity there: and as in the firſt *verſe*, *Sitting by the rivers of Caldea*, where there were many, *By the rivers of Babylon, there we ſat down*; and how are they affected? why, *they wepted*, and this grief was not ſo much, for their own privat particular diſtreſs, as on the account of the deſolation of the Church, and of the ruine of the State; It was, *when they remembred Zion*, in the firſt *verſe*, and *remembred Jeruſalem* in the 5, and 6 *verſes*. Yea, ſo much were they taken up with this, That when they that had carried them away captives, deſired them to ſing the ſongs which they uſed to ſing in their own Land, (whether in mockage, or out of curioſity, I ſhall not debate) Yet thoſe good perſons, could not admit a thought of joyful ſongs, in a time, when *Jeruſalem* and *Zion* was in ſuch diſtreſs: They had

ſuch an abhorrence, at any thing like mirth at ſuch a time, that they ingenuouſly, and with great ſerioufneſs profeſs, That ere they forget *Jeruſalem* with its diſtreſs, they would rather chuſe never to ſing with their Tongue, or play with their hand while they live, *Let my tongue cleave to the roof of my mouth, and my right hand forget her cunning:* Yea ſo much are they taken up with the welfare of *Jeruſalem* and *Zion*, that, if it did not fare well with *Jeruſalem*, they valued no joy, they rather wiſh ſuch things to themſelves, ere they forget her, whoſe welfare they count above their chief joy; *If I preſer not Jeruſalem above my chief joy.* Theſe laſt words of *verſe* 6. which I have choſen, for the ground of my following Exhortation, they deſcribe to us, the diſpoſition and temper of a gracious heart, what it is? They preſer the publick good, the welfare of Church and State, above their own intereſt, *If I preſer not Jeruſalem above my chief joy*, Let me never have skill or ability to ſing or play any more.

Theſe words will be plain, if I ſhew you, what is meant by *Jeruſalem*; and what by preferring *Jeruſalem*, to our chief joy. And how ſhall we better underſtand what is meaned by *Jeruſalem*, than by a reflection on *Pſalm* 122. where there is a deſcription of this *Jeruſalem*, there is the Houſe of the Lord, *verſes* 1, 9. The place whither the Tribes go up, to the Teſtimony of *Iſrael*, *verſe* 4. It is then the place of the publick worſhip. *Jeruſalem* is alſo the place, *where the thrones of Judgment are ſet, even the thrones of the houſe of David*, *verſe* 5. The ſeat of publick Juſtice. Therefore, I may well conclude, That by *Jeruſalem* is meant here, both Church and State, the Church of God where is his Worſhip, and State where Juſtice it adminiſtrat, this is it's meant here by *Jeruſalem*, if I preſer not the welfare of *Jeruſalem*, *i. e.* Of the Church and State, *above my chief joy*, in the Hebrew, it is, *the head of my joy*, the higheſt and chiefeſt of my joy and comfort, of all my privat concerns and comforts. If I prefer not the publick good of Church and State, to the chiefeſt of theſe, let me never have any comfortable day any more.

From this we may learn and obſerve, that it is the duty of all, and will be the practice of every good man, to preſer the publick good and welfare of Church and State, to their own privat intereſt, even

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to the highest of their privat Comforts; Behold the frame of the people of God, in the Text, *If I prefer not Jerusalem above my chief joy, then let my right hand forget her cunning.* Ere we do any thing that looks nonlike preferring of *Jerusalem*, to all our own privat concerns and comforts, we rather wish we never have a joyful or merry day after, *If we prefer not Jerusalem above our chief joy*, see this enjoyned and practised *Psal.* 122. *ver.* 6, 7. *Pray for the peace of Jerusalem, let them prosper that love thee, for my brethrens sake, I will now say, peace be within thee.* Joel 2. 17. *Let the priests, the Lord's ministers, weep betwixt the porch and the alter, and say, Spare thy people, and give not thy heritage to a reproach.* And *Jer.* 51. 50. *Remember the Lord afar off, and let Jerusalem come into your mind.* O remember its state, we will find this temper, and disposition of heart, has possest the Saines of God in all ages; what an eminent height of it was in *Moses*, *Exod.* 32. 11, 12, 31, 32. after the sin of the golden Calf, when the Lord threatens to destroy the people, on that account, how pleads he? *Lord, remember Abraham, Isaac and Jacob, the Egyptians will say, thou hast brought them out for a mischief, pardon this people, if not, blot me I pray thee, out of the book which thou hast written.* What a height of a publick spirit was this? and *Nehemiah*, though he had all the honour and comforts, the Court could afford, *Neh. chap.* 1. Yet he fasted and weeped, and took no comfort, so long as *Jerusalems* walls lay in rubbish, so much did this affect his heart, that the King could not but discern it in his countenance; why art thou sad, said he? and here is the cause, (says he) *The place of my fathers Sepulchre, and the City of Jerusalem lies in heaps*; See it also in *Jer. ch.* 9. at the beginning, *O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.* And what a height of this frame, was in the holy Apostle *Paul*, *Rom.* 9. 1. *I could even be content to be accursed from Christ for my kinsmen according to the flesh.* Time would fail me, to tell you, of *Joshua*, *Hezekiah* and *David*, and of *Daniel*, of *Mordecai* and *Esther*, and others of the Saints, in former times; but if we would search the Scriptures, every where, we will find that the condition of Religion, of the Church of God and their Country, lay

neater the Saints hearts, than their own particular. Their hearts trembled, when it was in danger; when it is reproached, it is a burden to them. If it be in distress, they mourn, they mourn for *Zion* and *Jerusalem*, Isai 66. 10. *Rejoyce for Jerusalem, all ye that mourn mourn for her.* 1 Sam. 4. 13. *Eli's heart trembled for the Ark of God.* *Zephan.* 3. 18. *The reproach of her was a burden.* And when in distress, how fervent in Prayer are they? *Psal.* 14. 7 *O that the salvation of God were come out of Zion, when the Lord bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.* And *Psal.* 51. *ver.* 18. *Do good in thy good pleasure to Zion, and build up the walls of Jerusalem.* Psal. 25. 22. *Redeem Israel, O God, out of all his troubles.* And how restless are they in this? *Isai.* 2. 1, 6, 7. They will *give him no rest, till he establish Jerusalem, and make it a praise in the earth*; So you see the truth of the Doctrine, and there is good reason for it.

First, The honour of God is concerned in it, more than any particular, and this is the great thing lyes near every good man's heart, God's honour. What wilt thou do to thy great Name? How are they troubled in their hearts, when the Name of God is reproached?

2ly. Every particular person, is but a member of the society of Church and State, and the part is for the whole, and what is for the good of the Society, their good is wrapt up in it; they should mind the good of the whole, more than their own privat concern; hence the Spirit resembles the Church to a Body, *Rom.* 12. and 1 *Cor. ch.* 12, *Eph.* 4. Shewing, *If one member suffer, all the rest suffer with it*; so that all is for the Bodies good, and all Gifts are given for the advancing and edifying of the Body, we live not to our selves, neither die we to our selves, but for God, and serving him in the publick Good; this much for the proof of the *Doctrine.*

For *Application* I might, 1*st.* Take occasion to lament how little of this publick Spirit is to be seen among us? Ah! ah! There is matter to renew that old Complaint, *All seek their own things, but few the things of Christ, Phil.* 2. 21. Which is contrair to that Precept, 1 *Cor.* 10. 24. *Seek not every one their own things, but every one the*

things of another. Alas! too many like that old fat Monk, of whom it is storied, that stroaking down his Breast and his Belly, said, *Modo hic sit bene*, providing it be well with himself, cared little how the World went about him; so many care little how it go with Church or State, if it go well with their own particular; O! but this argues a sordid frame of heart, that if it go well with themselves, and they prosper, they care little how it goes with others about them. Alas! what a shameful sin is this, and a cause of much sin and wo; and a sin that seminally and causally contains most of other sins; let us be humbled for it, and afterward beware of this, and that shall be the

2*d.* *Use* of Exhortation, and here I would with all possible seriousness commend two things to you. 1*st.* Beware of a narrow selfish Disposition. 2*ly.* I commend unto you, to labour for a publick frame of Spirit, that like these in the Text, ye may prefer *Jerusalem* above your chief Joy. 1*st.* Then beware of a selfish Disposition; that Self be neither your Principle nor End, I the rather urge this, with Earnestness, because First I see this a very common Sin, and yet a Sin we are hardly convinced of. First, Selfishness is the most common Sin in the World, look either to Church or State, to Magistrats or Ministers, to High or to Low, ye may discover much of the prevalent influence of Selfishness. This is matter of Lamentation, Yea, I think it is a sad Truth, that every Man and Woman among us, now since the Fall, is born with a Selfish inclination, and are not easily convinced of the sinfulness of it. Because God hath made Man with a natural love to Self, and made it as a fundamental Principle and Law of nature; Therefore it is hard to make us sensible, when this love gets out of due subordination to the Love of God, and out of that due correlation, to that Love we ought to have to our Neighbour as our selves. This makes us we are not easily convinced of it, and so hardly recovered from it. Some are so intent on Gain and enlarging their Estates, without regard to Justice or Charity, as if their desire were, that they may place themselves alone on the Earth. *Isa.* 5. 8. Others so intent on their Honour, and rising in the world, that they care not though they rise by the Blood and Ruine of them that stand in their way; yea, such is the Deceit of mens

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hearts in this matter, men may pretend the publick Good, when Self is at the bottom of all. Some will pretend they are for Peace, Order, and publick Good, when it is that they and theirs may poſſeſs the fat Benefices of the Church or State. Sometimes Men may pretend to the reforming of Abuſes, rectifying or preventing Diſorders, when Envy and Diſcontent, the caſting down others, and riſing up themſelves after to them, yea, the honour of God may be pretended, when the exalting our ſelves and our own Party is deſigned; Yea, Miniſters, if they watch not, may be led to pray for Self, and preach for Self. This then being ſo common a Sin, how much need is there, to ſtir up all of you, to watch againſt a ſelfiſh diſpoſition.

2*ly*. I would the rather call to this becauſe, as it is a Common, ſo it is a great and grievous Sin, a mother Sin; I may ſay a ſelfiſh Diſpoſition is much of the cauſe of all the Sin in the World, it is directly oppoſite to the love of God above all, and to the love of our Neighbour as our Selves, which is the ſum of the Law. A man that is Selfiſh, can with no ſincerity pray, *Thy will be done, thy Kingdom come*, for he exalts his own Intereſt, more than Gods, and his own Will above and againſt Gods: And this is the cauſe of much Iniquity in the World, and this being ſo great a Sin, and a mother Sin, O hate it, and beware of it!

3*ly*. This ſurely is a hurtful evil, hurtful to others, and hurtful to our ſelves, it is an Enemy to all Societies being contrair to the end of Societie, to wit, the common Good, for it ſeeks mens privat good above the common Good. And as it divides Intereſts, ſo it divides Affections, and makes diviſions in the Church and State; This is contrair to the Diſpoſition and Temper that ſhould be in the members of a Societie, who ſhould be all animat by a common Spirit. There can be no promoting of publick Ends by a privat Selfiſh Spirit. We cannot promot the publick good without a publick Spirit. This is it which divideth all Societies; this occaſions all jealouſies between King and People, all emulations between Neighbour and Neighbour; this occaſions diviſion in the State, and Schiſm in the Church, this is a great cauſe of Warr and Confuſion, Fraud, and Oppreſſion,

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and what a world of Miſchief would Selfiſhneſs do, if Grace and divine Providence did not put a ſtop to it?

4ly. It is hurtful to our ſelves, men loſe themſelves, by ſeeking themſelves, with the neglect of the Common good. Men by their Selfiſhneſs, they certainly loſe not only the peace of their own Mind, which they might have by doing Good, and aiming at the Publick Good, but ſet all others againſt them; And when they divide Intereſts from all men, all men divide Intereſts from them, for this is their Principle, that neglect of the Publick, is the way to be beſt preſerved, and the great Safety of their own particular. This is the ſure way fooliſhly to ruine all; As if when a Houſe is in Fire, a man ſhould think it enough it has not ſeiſed yet on my Chamber, or when a Ship is ſinking to look only to our own Cabin and Goods, without care to ſtop the Common Lake, O let me beſeech you to beware of this.

2ly. Let me beſeech you (Dearly Beloved) labour for a Publick frame of Spirit, O imitat theſe Worthies in the Text, prefer *Jeruſalem* to your Chief Joy, in your eſteem, Deſire, and Endeavour, prefer the Publick Good of Church and State, above all your privat Concerns, above all your perſonal & privat Comforts. Is not this a more expellent End, than Selfiſh Intereſt, even the pleaſing and glorifying of God in the promoting the Publick Good? O that I could prevail with you in this, it would ſurely be your great Advantage, and ſure if either ye regard the Honour of God, or your own true Intereſt, you cannot ſay me nay, let me plead with you from theſe Reaſons.

1ſt. The Honour of God is concerned in it. It's more concerned in the publick good of Church and Sate than in your own perſonal Concern. And O but the Honour of God lyes nigh to the heart of every one that loveth God; This is the end for which we were made.

2ly. Mind the Publick Good, more than your privat Intereſt, for this makes you like God and your Saviour Jeſus Chriſt. God always doing Good to the Evil and Unthankful. Chriſt Jeſus from the Womb, to the Grave, by his Dying and Suffering, teaches us this Leſſon, even to mind others, and the Publick Good, *He pleaſed not himſelf*, Rom. 15. 3. *Let the ſame Mind be therefore in you, which*

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was in Christ Jesus, who made himself of no Reputation. Phil 2. 5,7. Who gave himself for the good of others, *and humbled himself unto Death, even the Death of the Cross. v.* 8.

3*ly*, O but the Advantage of this would be unspeakable, if all of us were brought to this Temper, to mind the Publick Good, more than our own. O how amiable a Creature would Man be! and what a blessed Condition would the World be in! and all Societies, Kingdoms, Cities and Churches be in, if Self were denyed, and every one minded the Common and Publick Good, above their own privat and personal Interest! This would prevent neglect of Duties, and doing of hurt to others, there would not be such a thing as Injustice, and Uncharitableness among men, Emulation, Srife and Envy; no divided Interest, and so no divided Affection, no division in the State: No Jealousie between the Ruler and Ruled, if this were. If there were complication of Interests, there would be an Union of Affections: As we see in Husband and Wife, in Parents and Children. This were a good Policie in States-men, and next to Piety towards God, which leadeth to the uniting people to God, and to favour with him, wherein all our Happiness stands; and indeed what ever the world think of it, it is the greatest Wisdom and Policie. Next I say to this, the greatest point of humane Policie for preservation of Common-wealths and Societies were, that the Governor and Governed have no divided Interest, so that the good or hurt of the one, is the good or hurt of the other, and there is no manner of hope, that the one of them shall thrive by the ruine of the other. Then they would willingly take one another for better and for worse, to stand and fall together. If the Politicians had the Skill and Will, to make such a complication of Interests, betwixt Soveraign and People, Ruler and Ruled, as the Welfare and hurt of the one might depend on the welfare and hurt of the other, and make it visible that all might understand it; Certainly Kingdoms and Common-wealths, might be Immortal, till either the wrath of an offended God, or the power of a Forraign Enemy should dissolve them, for nothing within would do it, if Self did it not; and Self will not do it where

where there is such Complication of Interests. O then study to be denied to Self, and to be of a publick frame of Spirit.

2ly. Consider this would be each one of our particular Advantage, the good of your Families and Posterity depends on the good of the Publick, your own Honour is concerned in this. Will you tell me, which of these two were a more desirable Inscription on a man's Tombe. *Here lyes a man that for his Selfish ends, did his outmost to ruine both Church and State.* Or *here lies a Man that in all his Consultations aimed at the Publick Good:* And beside the Peace, it would minister to mens Consciences in Life and Death, our own temporal Peace and Welfare is wrapped up in the Publick Good. O! be like *Mordecai.* Esth. 10. 3. *seeking allways the wealth of his People.* And beware as *Baruch.* Jer. 45. 5. *To seek great things for thy self.*

4ly. If we neglect the Publick Good for our own particular Concerns, Heathens will rise up in Judgment against us and Condemn us. O what a love to their Country did they shew! I shall but give you two Instances out of *Plutarch,* (See *Plutarch's Politicks,* page 39, 40. in *Octavo,*) the one is of *Cretinas* the *Magnesian* and *Hermias,* betwixt whom there was great Animosity, but in the time of the *Mithridatick* War, *Cretinas* says, let *Hermias* have the Government and I shall remove from the City, for I am afraid that Contention destroy the Commonwealth; but if he will not, let him leave the Country and Government; and *Hermias* accepts the Condition, and acknowledgeth that *Cretinas* was the more Warlike, and fit for the Government, and so removed himself and his Family. The other instance is of *Timesias Clazomenius,* an excellent man, yet because he did inhance all the Government, he contracted the Envy and Hatred of the People, of which he was ignorant till one day, as he passed by some Children, who had catched a Bird in a Gin, and one of them bruising the Birds Head, crushed its Brains, the rest said to him, we wish thou had so bruised the Head of *Timesias*: the Children not knowing that *Timesias* was hearing them; but he hearing them, began to consider in himself whence the hatred of the People had arisen, which was now in the Mouths of Children, and finding that his Government was unpleasing to them, immediatly he packs up all and resolves to leave the City and

Country. This says *Plutarch* is a saying worthy of a noble Mind, *Amo liberos, sed Patriam magis amo.* I say, if we mind not publick Good, Heathens will rise up against us, and Condemn us. Ye may now ask, how shall we attain to this frame of Spirit, and secondly, what shall we do for the Publick Good. 1st. What shall I do to attain this publick frame of Spirit, that I may be of a temper, to prefer *Jerusalem* to my chief joy? First, I beseech you, Sirs, meditat seriously on the Motives, I layed before before you, at this time, until you get suitable Affections and Resolutions raised in your Hearts, Consideration is a chief Mean to this.

2. Pray much to God for this Frame, he is the Giver of all good Gifts, he giveth liberally and upbraideth not, *Ja. 1. v. 5, 17.*

3. Labour for more love to God, and love to your Neighbours; if there were more Catholick Charity, more sincere love to God above all, and more Charity to our Neighbours, it would make us to seek more the Publck Good, than our own.

4. Eye the Example of the Lord Jesus, and his Saints and Servants, *Heb.* 12. 1, 2. Mind these things seriously, and seek of God that he would work them in you.

Next you may ask, What shall we do for the Publick Good? there are some things, that even the meanest, in their most privat Capacity, may do for the publick Good; other things more incumbent to the Honourable Members of the High Court of Parliament, that they may do for the publick Good.

1. Some things the meanest in their most privat Capacity may do for the publick Good. The meanest of all may, 1. Pray for the Publick, this is our Duty, *Psal.* 122. 6. *Pray for the peace of Jerusalem, peace be within thy walls and prosperity within thy palaces,* pray for this; this is it that all may do, and all ought to do, *Isa.* 62. 6, 7. *ye that make mention of the Lord, and are the Lord's remembrancers, give him no rest, keep no silence, till he make Jerusalem a praise on the earth.* It's God only that shakes Kingdoms and Churches, and God only can Stablish Kingdoms and Churches, and he cannot only Stablish, but make them a Praise again upon the Earth. O seek him that he would settle Church and State again, and seek it importunatly, the thing

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is weighty, and the time dangerous, and give him no rest, he loves a holy Impudence and Importunity in this, *Luke* 11. 8.

2. I recommend to you, Labour to be at peace with God, or else your Prayers will come no speed, *Job* 22. 21. Acquaint thy self with God, and be at peace, and so shall good come unto thee: O, peace with God quiets all, *tranquillus Dei tranquillat omnia. Job* 34. 29. *If he give quietness, who then can make trouble?* O therefore make peace with God, this all of us should endeavour after.

3. I recommend to you for the publick Good, turn away every one of you from that which may obstruct the publick Good, every one of you adds Fewel to the Fire, to the common Fire. Remember to turn from your Provocations, *your iniquities separat between you and your God, your sins hides his face from you*, Isa. 59. 2. *your iniquities turns away good things from you*, Jer. 5. 25. Therefore turn every one of you from the evil of your way, away with Pride and Vanity, away with Unrighteouness and Ungodliness, away with Filthiness and Drukenness, with Injustice and Oppression, and so iniquity shall not be your ruine.

4. I beseech these in the most privat Capacity, Labour what ye can to get these things that contribute for the Establishing and Settlement of Church and State; and what is that? even Righteousness and Holiness: *Prov.* 14. 34. *Righteousness exalteth a nation, but sin is a reproach to any people.* Holiness, Mercy and Truth, Righteousness and Meekness, Love, Charity and Justice. *Isa.* 33. 6. *Wisdom and strength is the stability of thy times*; and these are the things that tends to publick Good, and therefore seek after them; and *above all these things, put on charity which is the bond of perfectness*, Col. 3. 14. Follow peace, and love all men, especially these of the Household of Faith.

Now these things, persons in the meanest Capacity may do. And I would humbly offer in the next place, some things to the Honourable Members of the High Court of Parliament, as more especially incumbent to them, in such a Case as this. And if any should ask, who are you that should give Advice to so high and honourable a Court. I humbly acknowledge my own meanness and unfitness for this Work, and would gladly have declined it if I could, but what-

ever my meanness be, I am a Servant of a great Master, before whom the greatest on Earth are but as Grashopers; and if I have Warrand from him to speak, I must not forbear, for fear of you, least he confound me before you, but I hope, I shall deliver nothing, but what is agreeable to his Word, and with all due Humility.

And 1st. I recommend to you to be at peace among your selves, and study to unite in sincere Aims and Endeavours, for the publick Good of Church and State. This is the great thing needful in this matter. It is storied of *Themistocles* and *Aristides* the *Athenians*, when sent upon a publick Work, they agreed well, notwithstanding of any privat Animositie that was betwixt them. Come says *Aristides*, let us lay aside our Differences, and leave them upon the Borders of the *Athenians*, tho we should be necessitate to take them up again, when the Work is done. O lay aside Differences, and remember our Saviour's word, *Matth.* 12. 25. Every Kingdom divided against it self, shall be brought to Desolation; this is your Adversaries great Strength, therefore take heed of this; I think *Protestants*, when Difference grows, should be jealous, least the Church of *Rome* have a Hand in this Matter, for *Divide & Impera*, is her Maxime. But surely to Unite in Common Good, is the great Duty of all.

The Second thing I recommend to you, is study by your Example and Authority, to Disgrace and Suppress all Debauchery and Impiety in the Countrie and Armies, remember that Word, *1 Sam.* 2. 30. *Him that honoureth me I will honour, and he that despiseth me shall be lightly esteemed.* Remember it, it's not enough to profess a Zeal against Arbitrarines in the State, or Popery in the Church, if we continue by Debauchery and Impiety to prophane our Holy Religion; this is no less offensive to God than Popery; God expects from us reformation of our Hearts and Lives, that as we profess a more Holy Religion than others, so we may lead more holy Lives, else we cannot expect God will be with us, but our Sins will provoke God to repent of the Good he thought to have done, and to return to do us evil after he has done us good, *Jer.* 18. 10. & *Josh.* 23. 15. our Sin will be the greater, and the judgment the more heavy, that it is after so wonderfull

derful a Revolution. And no Wisdom or Strength will keep off Wrath, if we go on to Sin, Ezra. 9. 14. And there is nothing feareth me more than that. Alas we are not reformed and become better, by all that God hath done, Isa. 9. 13, 14. Bestir your selves, noble Patriots, O studie by your own Example to disgrace the hatefull Sins of Cursing and Swearing, of Filthiness and Drunkennes, of Pride and of Oppression, and all Injustice, and endeavour to suppress these and such like Sins, as by a due Execution of Laws made, so by a supplie where there is any defect of such wholsome Laws. And I wish a due care may be taken to suppress Debaucherie in the Army. It is a common regrate that too many in it, I speak not of all, I know the contrair of some, but too many neither fear God nor regard Man. There is need to look to it, that they be men of skill & Fidelity, & not impious, for how can they be true to Man, who have no fear of God, the Debaucheries of some, and the irregularities of others, doth much prejudice to the common Cause, and both ought to be restrained. Certainly it is a shame for those, who stand up for a holy Religion, to be leading filthy lives, Cursing and Damning on the Streets, Drinking and Debauching, &c. I beseech you restrain these. Surely in such a time, there is need both People and Souldiers mind that word, Deut. 23. 9, 14. *When the host goeth forth against the enemy, then keep thee from every wicked thing, for the Lord thy God is among you:* and if he see any unclean thing among you, he will leave you. To fall before your Enemies, this holy care were the way to Victory and Peace, Psal. 81. 13. *O that my people had hearkened unto me, and Israel had walked in my ways, I should have soon subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves to him, but for them they should have remained for ever.*

3. I would humbly offer this as my advice, go forward zealously, in settling the Government of the Church of Christ, according to his own appointment. This is a choice mean to promote Piety, and to suppress Sin. I recommend to you that word of Artaxerxes, Ezra 7. 23. *Whatsoever is commanded by the God of Heaven, let it be done diligently for the house of the God of Heaven, for why should wrath come upon the Realm of the King and his Sons.* I can-

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not but commend you, and bleſs the Lord, that with ſo much Unity and Harmony you have gone ſome footſteps already, go on, and the Lord be with you, and let none give way to theſe prejudices, wherewith ſome endeavour to poſſeſs mens minds, againſt Presbyteriall Government, as an intollerable yoke and rigid, as ſome Pamphlets now paſſing would repreſent it; for if you give way to ſuch, ye may caſt at the Chriſtian Religion ere long, for it hath been evil ſpoken of by the Adverſaries; and tho there ought to be a due zeal againſt Error and Vice, yet I am confident there ſhall be that due moderation, which the Goſpel preſcribes, uſed toward all that are Pious and Orthodox, that ſhall be ſatisfying and pleaſing to every one that loveth truth and holineſs: Neither I beſeech you impute the irregular practices of ſome unto the Principles of the whole Party, for theſe things we do diſown. I am ſorry for the ſufferings of any, but if any had deſigned a repreſentation of their ſuffering, I wiſh it had wanted that Gall and Venome againſt the Civil Government, wherewith ſome Pamphlets are filled, and that there had been more Candor, Ingenuity, and Honeſty, uſed in relating matters of Fact, the want of which perhaps may occaſion ſuch a ſearch as may diſcover, that the ſufferings of ſome, has been rather the effect of their own ſcandalous ſins, than of others hands: And tho I have a great Charity to all that are Pious and ſound in the Principal Doctrines of the Faith, tho they differ in leſſer things; yet I muſt crave leave freely to profeſs before this great Auditory, that ere I did intrude my ſelf, or conſent to be obtruded on an unwilling people (as it was in moſt places of the Weſt) I had rather beg my Fraught to have carried me over to *America*, to Preach to a willing People: And it is an old Canon in the Church, *Nemo invitus obtrudatur.*

4. As I beſeech you to advance Holineſs toward God, ſo endeavour to promove Righteouſneſs toward man, that in all Courts of Judicature, there may be ſuch Judges as are mentioned, *Exod.* 18. 21. *Men fearing God, loving truth and hating covetouſneſs*; and *charge them*, as *Deut.* 1. 16, 17. *That ſuch judge righteouſly between man and man, and have no reſpect of perſons in Judgment, for they judge for the Lord*; and provide, as much as in you lyeth, that there be no partiality, nor

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perverting, nor delay of Justice, but that Judgment may run down like a Stream, and Righteousnes like a mighty River.

5. I humbly beseech you of that Honourable Court, consider what you may do for the peace and safety of the Countrey; its case may be better known to many of you than to me; yet I must crave leave to represent unto you the case, especially of some Northern parts, some are ravaged and spoiled with some barbarous Highlanders, and others burdened with free Quarter, for want of the pay of the Army, and the cryes of the poor cry for your pity, and call for your speedy help. Ye that settled the Government, will ye not uphold it? and study the safety of the Countrey under it? If this ruine fall under your hand, it may ruine Posterity, ruine Religion, and prove a great grief of heart to you, that are wanting of doing your duty, *while it is in the power of your hand to do it*, Eccl. 9. 10. I presume not to prescribe Methods to you, but humbly plead the Cause of the distrest, and that ye would consider the danger we are in.

6. I recommend to you the care of the Education of Youth, the Visiting and Reforming of Schools and Colledges, and the case of the Children of some Great Ones now abroad, at Popish Schools. It may be worth your Consideration, what may be done, to recover and reduce them, and to prevent the like in time coming.

And lastly, Study to promove Peace in the Nation, of Unity among your selves, and Charity among all: Mind these things seriously, and with these two Qualifications I leave them.

1. What ye do in these things, do it sincerely, from right Principles, as ye would approve your selves to God; for tho ye do good, if ye do it not in a right manner, you lose your reward of him. *Ezra* 4. 2. I read of some, when the people were going to build the Temple, said, *Come, let us build with you*, and yet designed but to marr the work. God forbid that there be any such among you.

2. Time is precious, and what ye do, do diligently and without delay, *Eccl.* 9. 10. *Do it with all your might*: Remember you must be Accountable ere long to God, for every Opportunity put in your Hand. Not only will God reckon with you for the e il you do, but for the Good ye might have done, and did it not; And therefore as ye would

would not have grief in your Heart, for neglect of it, at Death and Judgment, improve Seasons and Opportunities for doing good. I leave one Word with you, *Esth.* 4. 13, 14. It is *Mordecai*'s Word to *Esther*, *Mordecai* commanded to answer *Esther*, *Think not with thy self, thou shalt escape in the king's house, more than all the Jews; for if thou altogether hold thy Peace at this time, then shall there Enlargement and Deliverance arise to the Jews from another place, but thou and thy Father's house shall be destroyed: and who knoweth, whether thou art come to the kingdom for such a time as this.* God bless what hath been spoken, and to Him be Glory for ever, *Amen.*

FINIS.